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The translations of the choruses preserve every detail of the original meter. We do not think that any succeeding translator is likely to improve materially Mr. Van Noppen's version of these difficult portions of the *Lucifer*. Involved in style and intricate in form as many of these Dutch strophes and anti strophes are, the translator has yet preserved meaning and meter so skilfully, and blended with them so fine a lyric grace, that his work nowhere suggests the merely mechanical, and nowhere evinces the lifeless mimicry that so often accompanies the attempt to reproduce original meters.

We bespeak for the handsome volume before us a wide circulation. That such a translation has been sorely needed, every student of comparative literature knows. That this need has been adequately met every impartial student of Mr. Van Noppen's version will, we believe, readily admit.

C. ALPHONSO SMITH.

Louisiana State University.

KLUGE AND LUTZ, ENGLISH ETYMOLOGY.

English Etymology, a select glossary serving as an Introduction to the History of the English Language, by FRIEDRICH KLUGE and FREDERICK LUTZ. Boston: D. C. Heath & Co., 1898. 8vo, pp. viii+234.

THIS little work, the general reliability of which is vouched for by the name of Kluge, is not intended to supplant Skeat's *Etymological Dictionary*, but "is meant to serve as an introduction to the study of the historical grammar of English." The book is, therefore, in place and needs no apology for its appearance. For in Skeat, as the authors say,

"the linguistic laws underlying the various changes of form and meaning are not brought out clearly enough to be easily grasped by the uninitiated."

In *English Etymology*, therefore, are included "loan-words of Scandinavian, French and Latin origin, and such genuine English words as may afford matter for linguistic investigation."

But let not the uninitiated imagine that in this work the phonetic laws are clearly explained. That could not be expected. The

place for that is in comparative grammars. And yet it could be wished and expected that we might not find phonetic improbabilities or impossibilities. For in a work so sponsored these must necessarily cause confusion.

To begin with, the palatals, pure velars, and labio-velars ought to be kept distinct. But the same character is used to represent the IE. (or Aryan, as it is here called) palatal and the pure velar, and, in some cases, the three series of gutturals. How are the uninitiated to distinguish between the IE. palatal *tenuis* and the pure velar *tenuis* if both are given as *k*, or how is he to judge of the palatal, the pure velar, and the labio-velar media if all appear as *g*? This confusion is seen not only in the use of the characters but also in the etymological connections made. For example, E. *herd* is referred to an Aryan *kerdhā*, which is said to be connected with Skt. *śārdha-s* 'troop,' with IE. *k̑*; and with OSlav. *črěda* 'herd,' Lith. *keřdžus* 'shepherd.' with IE. *g*, the pure velar. Now there are cases of such confusion (cf. Brugmann, *Grd.* I, 545 f.), and if this is one of them it should have been so explained. But it is more probable that the confusion here is of recent origin, due to Kluge and Lutz.

It is a pity also to find so many cases of supposed interchange between the labio-velar and the labial series. Mere similarity in meaning is no ground for making such connections. Let us examine the list to see whether they may not be explained otherwise. E. *creep*, OE. *crēopan*, etc., are referred to a Germ. root *krūp*, *krūq*, on account of the synonymous OHG. *kriohhan*. It is true we have here the roots *krūp*, *krūq*, but they are not necessarily the same. They probably are related through a pre-Germ. root *grū-*, but beyond that we have no right to go. E. *creep* may be further connected with OE. *cryppan* 'bend, crook' (finger), *criepan* 'contract, clench' (hand), and perhaps *crump*, *crumb*, Gk. *γρῦνός* 'bent.' Cf. Kluge, *Et. Wb.* s.v. *krumm*; Prellwitz, *Et. Wb.* s.v. *γρῦνός*.—E. *draff*: *dregs*. Comparison is made here with Lat. *fracēs*, which does not contain the labio-velar *q̑*. Cf. Brugmann, *Grd.* I, 369. E. *draff* may be referred to Goth. *drōbjan*. Cf. Uhlenbeck, *Et. Wb.* s.v. *drōbjan*. Here *b* certainly does not go back

to IE, *gʷ*.—E. *hope* is supposed to go back to a Germ. root *hup*, *hug*, on account of OE. *hyht* 'hope, joy, pleasure.' But these words should not be combined. OE. *hyht* belongs to the Germ. root *hug*- 'joy, animation, mind.' Cf. OE. *hycgan* 'think of, be intent on, hope,' *hogian* 'think, intend, wish,' *hyge* 'mind, heart, courage, pride,' Goth. *hugs*, etc. With these *hope* cannot be directly connected.—E. *knave*: *knight*. These may be, and probably are, connected through the root *gēn*- 'bear, beget,' but only in their first element *kn*-. There is no reason for supposing the labial of *knave* is from a labio-velar. We have different suffixes. Others also occur. Cf. Goth. *knōps*, OHG. *kind*, etc.—E. *left*: G. *link*. This is really too bad. As far as the meaning is concerned—or the phonetics either—we might as well compare Lat. *lævus* or Goth. *hleiduma*. OHG. *lenka* 'left hand' may be for older **hlankja*, and connected with G. *lenken*, as Kluge himself suggests in his *Et. Wb.*⁵ Cf. also OE. *hlinc* 'slope, hill.' For meaning cf. Goth. *hleiduma* 'left': Gk. *κλίτος* 'slope, hill.' This is from the root *klek*- 'lean, incline.' As OHG. *lenka*, OE. *hlinc* may be from the root *kel*- 'incline' (from which comes *klek*-), Germ. *link* and Goth. *hleiduma* may contain the same root.—E. *often*: Skt. *uc* 'be wont.' In that case we must join also Goth. *bi-ūhts* 'accustomed.' Cf. Brugmann, *Grd.* ii, 1003; Uhlenbeck, *Et. Wb.* s. v. *biūhts*. That is very improbable.—E. *pith* is referred to a pre-Germ. root *gīt*, that is, *gʷīt*, but without giving any form that would require such a root. It may, therefore, be left out of consideration.—E. *spell*, Germ. base *spella*-, is dogmatically given as assimilated from *sqedlo*-, pre-Germ. *sq-etlō*—OIr. *scél* 'story,' root *seq*-. I see no cause for assuming such a phonetic change.—E. *warp*: Skt. *vrj* 'remove.' This is an old comparison, as are some of the others given above, and has more in its favor on account of initial *w*; but even here it is an unnecessary assumption. It is hardly probable that E. *warp* and *wreak* are directly related, and yet *wreak* is here also referred to Skt. *vrj* 'remove.' The probabilities are that Germ. *werpan* 'throw' comes from pre-Germ. *uer-b*-, *uer-p*-, an extension of the root *uer*- 'turn.' Cf. Gk. *ῥάβδος* 'rod,' Lith. *viřbas* 'rod,' Lat. *verbēnē*,

verbera, Gk. *ῥαβδίω* 'beat'; and also *ῥέπω* 'swing,' Lith. *verpū* 'spin,' *verpalai* 'yarn,' *verpalas* 'web,' with which meaning cf. E. *warp*.¹

Inexactness in the representation of Germ. roots or stems occurs not infrequently. For example, E. *cot* is referred to a Germ. base *kuta*- instead of *kota*-. The *o* was probably here prim. Germ. Cf. Streitberg, *Urg. Gr.* § 71.—E. *find*, to Germ. *fēnp*, *finp*, though the change from *ē* to *i* before nasal combinations was an early one—in some cases before the sound-shifting.—Germ. *blāwa*-, *blēwa*-, *grāwa*-, *grēwa*-, etc., are given. And yet there is no Germ. (urg.) *ā* except as it arises from Germ. *a(n)χ*-. The word Teut. is here used loosely covering the entire Germ. period from the sound-shifting on.—Under *mast* we are told: "In accordance with Grimm's law, the Teut. base *masta*- is based on pre-Teut. *mazdo*-" (the uninitiated might here suppose that Germ. *masta*- necessarily goes back to pre-Germ. *mazdo*-); but *ghost* is referred to pre-Germ. *ghaisdos*. Why not *-zd*- here?—E. *mean* < **mainjan* is connected doubtfully with the root *man* 'think.' It is encouraging to see doubt expressed. The way seems to be clear now for abandoning such an improbable etymology.—Equally bad is the connection of *little*, OE. *litel*, etc., with OS. *luttīl*. As the latter may be compared with ON. *lūta*, OE. *lūtan* 'bow, bend down,' Goth. *lūtōn* 'deceive,' Lith. *liūdnas* 'depressed, sad.' Cf. Schade, *Wb.* s. v. *luzzil*; Uhlenbeck, *Et. Wb.*, s. v. *liuts*; Koegel, Paul's *Grd.* ii, 177, where to *luttīla*, Hild. 20, the meaning 'sad' is given. So OE. *litel*, Goth. *leitils* may be referred to a Germ. **lītan* 'disappear, hide.' Cf. Goth. *lita* 'hypocrisy,' *litjan* 'dissimulate,' etc. These are from the root *lī*- 'cling to, lie close, disappear,' in Skt. *lāyatē* 'disappear, hide,' Gk. *λι-μός* 'hunger.' Compare also Lith. *leid-mi* 'leave.' The further explanation of this root *lī*-, I reserve for another occasion.—Other phonetically improbable connections are OE. *ārundi*: Goth. *airus*, s. v. *errand*; E. *oar*: *row*; *hack*: *hew*; *halt*: Lat. *claudus*. S. v. *God* reference should be given to Goth. *guda*- not *gupa*-, cf. Hench, *PBB.*, 21, 562 ff.

¹ This connection is given, I think, in Persson, *Wz.*, but the page I cannot give, as I have not the book within reach.

Many etymologies are incomplete, and in some cases no etymon is given. Often this is easily found or has been suggested before. Examples of such are: *Bark*, Germ. root *berk-*, compared by Skeat with *break*, root *brēk-*, Lat. *frangō* 'break, crash,' *fragor* 'crash.' Cf. also OE. *ge-brec* 'noise, clamor,' *ge-bræc* 'phlegm, cough.' For the double form of the root *bherg-*, *bhrēg-*, cf. *spark* below.—*Bill* is better connected with OHG. *bihal* 'beil,' representing **biðlā-* and **bipla-*, cf. Brugmann, *Grd.* I, 540, 636.—*Blare* may very well be from the Germ. root *blas-*, *bläs-* 'blow,' Skeat.—*Dark*, cf. MHG. *terken* 'darken, soil,' OHG. *terchinen* 'conceal, cover.'—*Dung*, Lith. *dengiū* 'cover,' Schade, *Wb.* s. v. *tung*.—*Grisly*, cf. OE. *gryre* 'terror, horror,' *grorn* 'sad; grief,' *an-gryrlic* 'terrible,' Germ. root *grūs-*, *grūz-*, enlarged from *grū-* in OHG. *in-grūen* 'shudder,' MHG. *griuel*, etc. Cf. Noreen, *UL.* 221.—*Guilt* < pre-Germ. **gʰhldhni-*, Germ. **gult(t)i-*, cf. Gk. *τέλδος* *χρεός* (Hesych.), *ὀφείλω* 'owe.' These have been compared with Goth. *fragildan*, OE. *gieldan*, etc., 'pay, yield,' and to this Skeat had referred *guilt*.—*Helm*, Gk. *κέλλω*, etc., J. Hoops, *PBB.* 22, 435 f.—*Keel*, Gk. *καυλός* 'vessel, boat,' Skt. *gōlam* 'spherical vessel for water,' Noreen, *UL.* 58; Brg. *Grd.* I, 576.—*Let* 'permit' and *let* 'hinder' should be connected, cf. Uhlenbeck, *Et. Wb.* s. v. *lētān*, *lats*.—*Like* adj. and *like* vb. are one in origin, cf. Uhl., *Wb.* s. v. *leikan*.—*Lime* and *slime* should be combined, since both are here compared with Lat. *limus*. Or are we to suppose that *limus* 'slime' and *limus* 'mud' are not the same?—*Meek* and *muck* are from the same root, cf. Uhl. *Wb.* s. v. *mūkāmōdei*—*Need*, OHG. *nūan*, Goth. *bnauan*, cf. Uhl. *Wb.* s. v. *bnauan*.—*Rick* and *ridge* belong together, cf. Kluge, *Wb.* s. v. *Rücken*.—*Sear*, Lith. *saūsa-s* 'dry,' etc., Brg. *Grd.* I, 193.—*Seethe*, root *kpeyt-*, Lith. *szuntū*, etc., Brg. *Grd.* I, 790.—*Shape*, cf. Uhl. *Wb.* s. v. *gaskapjan*.—*Shore*, for further connections cf. author, *MOD. LANG. NOTES*, 13, 290 f.—*Soul*, cf. Uhl. *Wb.* s. v. *saiwala*.—*Spark*, root *spherǵ-*, *sphrēg-*, etc., in Skt. *sphūrjati* 'crackle,' Lett. *sprēgt* 'burst,' Lith. *sprōkti*, *spragėti*, ON. *spraka* 'crackle,' etc., Brg. *Grd.* I, 480 f. The last two words are also compared by K. and L. with the Germ. root *spřek-* 'speak,' which is quite possible.—Under *sward* should have

been mentioned E. *greensward*.—*Swerve*, **suerbh-* 'rub,' cf. also OIr. *sorbaim* 'smear, defile.'—*Threat*, add Goth. *-þriutan*, etc., Balg, *Comp. Gloss.* Cf. also Gk. *τρίω* 'rub, harass, vex.'—*Throne* is not explained by a reference to ME. *trōne*, OFr. *trone*. The *th* was brought about by a secondary reference to the classical form. The same is true of a considerable number of words of Latin-French origin, as *advance*, *advice*, etc.—In several instances a cross-reference would be in place; for example, to *name* under *noun*, to *naked* under *nude*, etc.

Several of the etymologies given are more than doubtful. As such may be mentioned: *Bane*: Gk. *φόνος*. The latter certainly belongs to *θείνω*, root *gʰhen-*.—*Bolt*: Lat. *cata-pulta*. Germ. *bolta-* is probably connected, as has been supposed, with OHG. *bolōn*, MHG. *boln* 'throw.' Kluge, *Et. Wbs.*, thinks this impossible on account of the apparent suf. *-do-*. But the suf. *-do-* is not uncommon in the verb and related noun forms, and it is not impossible that, in many cases, it originated in the nominal stem. On this suf. cf. Brg. *Grd.* II, 1047 f. The suf. *-do-* may occur in OE., E. *colt* < **gʰl-do-*, root *gʰel-* in Goth. *kal-bō* 'calf,' *kil-pei* 'womb,' etc. Cf. author, *AJP.* 19, 47. Other examples are E. *dolt*, ME. *dulte* < **dhul-do-*: OE. *dol* 'dull' < **dhulo-*; E. *dint*, OE. *dynt* 'blow,' primarily 'a resounding blow': OE. *dynian*, OS. *dunnian*, etc., Skt. *dhvan* 'resound'; OE. *stunt* 'foolish,' (stunned), ON. *stuttr*, OSw. *stunter*, G. dial. *stuntz* 'short,' OE. *styntan* 'stupefy': E. *stun*, OE. *stunian* 'resound, dash' (against). These examples do not with certainty point to a nominal suf. *-do-*, though it undoubtedly occurred by the side of the verb, since all the above forms may go back to compounds with the suf. *tnō-*. This would give in Germ. *-tta-*, which would be simplified to *-ta-* in the examples cited. This suf. *tnō-*, forming participial derivatives, may have been a formative element in Germ. as it was in Aryan, Balto-Slav., and Lat. Cf. Brg. *Grd.* II, 151.—*Blue* < *blēwa-*: Lat. *flāvus*. Cf., for different explanation, author *JGP.* I, 297; *AJP.* 19, 53.—*Glee*, OE. *glēow*, rather with Gk. *χλεύη*, etc., Noreen, *UL.* 216; Brg. *Grd.* I, 573.—*Hang*, root *kenq-*, and *hunger*, root *qenq-*, should not be connected. Cf. Uhl. *Et. Wb.* s. v. *hāhan*, *hūhrus*.—*Have* is better separated from Lat. *habēō*. For two explanations of

habēo see Brg. *Grd.* I₂, 575 and Uhl. *Wb.* s. v. *gadiliggs*.—*Hear*: *ear* is altogether improbable. Verbs signifying to 'hear' often come from a root-meaning 'resound, sound.' The proethnic man would know the ear not as an organ of hearing but as a projection or orifice. Cf. author, MOD. LANG. NOTES, I₃, 87.—*Hound* is better connected with IE. *kuon-* 'dog.' Cf. especially Arm. *skund* < **kūon-to-*, Brg. *Grd.* I₂, 336, 555.—*String* may be otherwise explained. Cf. Brg. *Grd.* I₂, 726. Lat. *stringō* is better taken with *strike*.—*Thaw* cannot be accounted for from Gk. *τήνω*, since that would be represented in Germ. by **pōh-* or **pōg-*, not by **pa(g)w-*. At best it can be connected only through a root *tā-*. Cf. Prellwitz, *Et. Wb.* s. v. *τήνω*. It is, perhaps, rather a derivative of the root *tā-* 'swell, flow.'—On the connection *thrall*, Goth. *þragjan* 'run': Gk. *τρέχω* 'run,' cf. Uhlenbeck, *PBB.*, 22, 191 f. Goth. *þragjan* may be referred to a root *terq-*, *trq-*, *trēq-*, an outgrowth of *ter-*, *trē-* 'turn.' Cf. OSI. *trūkajati* 'roll,' *trūkalo* 'circle, wheel,' NSI. *trcati* 'run' (Miklosich), OE. *þræg* 'time' (cycle); 'paroxysm' (a twisting). For other closely related words cf. Kluge, *Wb.* s. v. *drechseln, drehen*.

The development in meaning is in some cases not explained, in others incorrectly explained. For example, a note should be added under *dapper* to explain the various meanings of its congeners. Again, it is not true that the primary meaning of Germ. *haira-*, E. *hoar*, was 'venerable,' but rather 'gray' (with age), from the root *qej-* 'shine, be bright, white' in Goth. *hai-dus, hai-s, hei-tō*, etc.

A few slips in English occur. It is a loose use of the word *identical* to say: "The Teut. *√ hat* 'hate' is perhaps ident. w. the Teut. *√ haþ*," etc. So in several instances.—Under *sin* we meet with the queer expression "cf. yet ON. *synð*" (=G. "vgl. noch") instead of "cf. also," etc.—We should hardly say "the sb. (Teut. *staupa-* 'beaker') rests on [=beruht auf] the adj. *staupa-*," but rather "is based on."—It is incorrect to say: "The meaning of the E. word [glad] is secondary when compared with the orig. meaning 'smooth.'" Not "when" but "as compared," since it is secondary whether compared or not.—Under *glare* we read: "OE. **glarian* is unauthorized" =unauthenticated, unbelegt. So under *hogshead*: "origin and history of this compound are unauthorized" =unexplained.

The above appear to me, on a rather hasty examination of the book, to be the principal errors. In spite of these, *Eng. Et.* will serve the student as an excellent "introduction to the study of the historical grammar of English." One could wish that the book were not quite so unpretentious in size and general plan. Perhaps later editions of *Eng. Et.* will show as rapid a growth as did the several editions of Kluge's *Et. Wb.*

FRANCIS A. WOOD.

Cornell College.

ICELANDIC GEOGRAPHY.

Th. Thoroddsen, Geschichte der isländischen Geographie. Autorisierte Übersetzung von AUGUST GEBHARDT. Erster Band: Die isländische Geographie bis zum Schlusse des 16. Jahrhunderts. Leipzig, B. G. Teubner, 1897. 8vo, pp. xvi, 237. Zweiter Band: Vom Beginne des 17. bis zur Mitte des 18. Jahrhunderts, 1898. 8vo, pp. xvi, 383.

THORODDSEN'S work, as far as completed, lies before us in a German translation. If we call attention to the work of the famous Icelandic geologist in the columns of this journal it is because of the rich contents of the book, which will equally interest the geographer and the student of history and literature.

The title is indeed misleading; even if we interpret it in its widest application it will hardly cover all that is presented in these chapters. The author, as well as the translator, has realized this, and the second volume bears the enlarged title: *Vorstellungen von Island und seiner Natur und Untersuchungen darüber in alter und neuer Zeit*. The first volume begins with an account of the island before its colonization; the various adventuresome journeys are then discussed and the trade relations with the mother country and other nations. It ends with a presentation of Icelandic culture during the period of reformation. The second volume, more minutely than the first, treats of the intellectual history of Iceland during the following one hundred and fifty years—the time of superstition and of the gradual reforms that prepare its modern culture. What lends these investigations an especial importance is the great amount of manuscript material that the author has drawn upon, and the many other sources now for the first time made more accessible. The translator has acquitted himself of his exceptionally arduous task with great skill; the happy imitation of a style so different from a more or less artificial literary idiom puts the reader at once into the *milieu* of the public for whom the original work was written.

A third volume is to carry the author's researches to the beginning of his own geographical survey, which after seventeen years of unceasing toil and unparalleled endurance